

this model of meekness, clearly appeared when opposing the powerful, he had to safeguard the interests of the glory of God, the dignity of the Church and the salvation of souls. Thus when he had to defend the immunity of ecclesiastical jurisdiction against the Court of Chambery, from which he received a letter threatening to take a part of his income from him, not only did he answer the Envoy with full dignity but he did not cease to claim reparation for the offence given him until he had received entire satisfaction. With an equal strength of character he faced the anger of the sovereign before whom he and his brothers had been wrongly accused. Nor did he resist less vigorously the interference of statesmen when there arose a question of conferring ecclesiastical benefices, and when every other means proved useless he condemned the contumacious who had refused to pay the tithes to the Chapter of Geneva. And thus he was in the habit of reproaching public vices with evangelical frankness and denouncing the hypocrisy that simulated virtue and piety; and, although more respectful than others towards sovereigns, he never flattered their passions or condescended to their immoderate pretensions.

"And now, Venerable Brethren, let us note how de Sales who is himself such an amiable model of sanctity, showed to others in his writings, the sure and easy way to Christian perfection, also imitating Christ: 'who began to do and to teach.' (Acts of the Apostles I. 1.)

"Many are the works he published for the purpose, but amongst these may be noted his two well known books: 'The Filotes' and 'Treatise on the Love of God.' In the first, having made it clear how hardness in the exercise of virtue diminishes and discourages and differs from real piety, he does not strip it of the severity necessary to Christian conduct, but goes on to demonstrate how sanctity can be perfectly reconcilable with any sort of office and condition of civilized life, and how in the midst of the world each one can conduct himself in a manner suitable for the salvation of his soul, if he be immune from worldly spirit.

LEARN VIRTUE IN ALL THINGS

"From him we learn to do that which everyone usually does—except of course evil—but in a saintly manner—which everyone does not—with the exact intention of pleasing God. He teaches us, besides to observe appearance and good demeanor, which he calls the ornaments of virtue; and not to destroy, but to conquer nature so that little by little we raise ourselves with little effort to heaven, like the dove, if not like the eagle, that is to say in observing sanctity of life in the common way, should we not be called to extraordinary perfection."

"Always in dignified and easy style, but varied by ingenious acuteness of thought and grace of expression whereby his teachings prove more pleasant reading, after having shown how we must keep far from sin, fight against our bad inclinations, and avoid useless and harmful things, he points out what are the exercises that nourish the spirit and tell us how to keep our souls united with God. Then he advises strongly the choice of one special virtue to cultivate with resolution and constancy, until acquired. He next treats of single virtues, of decency, of honest and dishonest talk, of allowed and forbidden amusements, of faithfulness to God, of the duties of married people, widows, spinsters. Finally he teaches us to know and to overcome perils, temptations and the attractions of pleasure and how each year everyone should renew and rekindle the fervor of the spirit by pious resolutions.

"May it please God that this book the most perfect of its kind, in the opinion of his contemporaries, as it once was in the hands of everyone, may be read by everyone. Then indeed Christian piety would flourish everywhere and the Church of God would rejoice in seeing sanctity common among her children."

"More outstanding and important is the 'Treatise of the love of God' in which the Holy Doctor explains almost the history of the love of God, showing its origin and progress, as also the reasons for which it has begun to decline and languish and teaching furthermore the method of exercising and progressing in it. And when occasion arises he clearly explains the most difficult questions such as those concerning efficacious grace, predestination and vocation to faith, not dryly, but according to his fertile and prompt intellect, adorning the treatise with such pleasing expression and illustrating it with such a variety of similitudes, examples and quotations taken mostly from the Sacred Scriptures, that what he writes flows no less from his mind than from his heart and sets forth his most intimate sentiments.

ESTABLISHED VISITATION RULE

"The same principles of spiritual life contained in these two volumes were offered by him for the benefit of souls in the daily care and spiritual direction of same and in his admirable 'Letters.' These very principles he applied in the direction of the Nuns of the Visitation, which Institute founded by him still retains faithfully his spirit. In fact everything breathes moderation and suavity in this religious family which is destined

to receive virgins, widows and matrons, be they weak or invalid or advanced in age in whom physical strength is unequal to the fervor of the spirit. Thus they do not have the custom of long vigils or chanting, no strictness of penance and mortification, but only the observance of rules so mild and easy that all the nuns, even those in poor health can easily follow them.

"But a similar facility and softness of rules ought to be inspired by the armour of love of God in a themselves that they are the daughters of de Sales may be noted for perfect abnegation and most humble obedience in the practice of the real and obscure as well as the more outstanding virtues and endeavoring to die to themselves but to live for God. And in this who is there who does not recognize that singular union of force and softness which is admired in their Saintly Founder? Without mentioning many works of de Sales from which 'his heavenly words' flowed, almost a river of living water irrigating the field of the Church and for the benefit of the people of God. We cannot help speaking of the 'Controversies' which book undoubtedly contains a full demonstration of Catholic faith.

MISSION TO CHABLAIS

"Venerable Brethren the circumstances in which Francis undertook the Chablais mission are known. History relates that when the Duke of Savoy concluded a truce with the people of Berne and Geneva towards the end of 1599 nothing was deemed more useful to reconcile the peoples of the Chablais province than to send there zealous and learned preachers who would by degrees draw them towards Faith. And as he who first went there before him had deserted the field, either because he despaired of converting those heretics, or because he feared them, de Sales, who as has been said had offered himself as a missionary to the Bishop of Geneva started in September 1594, on foot, without victuals or other provisions, with no other company than that of his cousin and after repeated fasting and supplications to God, from whom alone he hoped a happy ending to his undertaking, he entered into the land of the heretics. But as they avoided his preachings, he decided to confute their errors by means of leaflets which he wrote between each of his sermons and scattered copies to be passed from hand to hand, hoping these might fall also into the hands of the heretics.

"This arrangement of loose leaflets diminished and ceased altogether when the inhabitants began to come in numbers to hear his sermons. The sheets of paper which were in the saintly Doctor's own handwriting and had been lost after his death were later found and united together in a volume presented to Our Predecessor Alexander VII. who at the end of the due cases of sanctification inscribed him first among the Blessed, and then among the Saints. In these 'Controversies,' although the saintly Doctor made use largely of polemic lore of the preceding centuries, nevertheless in dissertation he had a manner peculiar to himself and first of all he asserted that in the Church of Christ, it is not possible to even think of any authority granted without legitimate mandate of which the ministers of heretical worship are totally wanting; therefore having shown up the errors of the heretics, he gives a definition of the character and attributes of the true Church and shows that they are to be found in the Catholic Church, but not in the 'Reformed.' He goes on accurately explaining the 'Rules of Faith' which he demonstrates to be violated by the heretics, whilst with us they are rigorously observed; he adds finally special Treatises, of which however, not a copy remains, except those relating to questions about the Sacraments and Purgatory. And truly admirable are the copious explanations of doctrine and the arguments cleverly set forth with which he drives at his adversaries denouncing their lies and fallacies with a polished subtlety.

"If sometimes his words seem strong, nevertheless they always convey, as his very opponents confessed, that spirit of charity conducive to settling every dispute, as when he reproached the erring sons with defection for having forsaken the Catholic faith it can be clearly seen how he has no more in view than to beg them more warmly to return to that same faith. And also in the book of 'Controversies,' it is easy to perceive the same greatness of heart and the same spirit permeating the works he composed to promote piety. The style is so elegant, polished and efficacious, that the heretic ministers used to warn their followers against letting themselves be flattered and conquered by the Missionary of Geneva.

TO PROLONG COMMEMORATION

"Venerable Brethren, after this essay that We have given about the work and the writings of Francis de Sales. We have only to exhort you to celebrate with profit the commemoration of his centenary in your dioceses. Because We do not desire that a similar solemn recurrence should be reduced to a sterile commemoration of past things, or should be restricted to a few days; We desire that during this year,

until December 28 the day in which he passed from earth to Heaven, you seek with the greatest care to instruct the faithful concerning the virtues and teachings of the saintly Doctor.

"Your foremost care will therefore consist in making known to the Clergy and laity entrusted to your care, what We have put forth, and diligently explain it to them. Our earnest desire is that you recall the faithful to the duty of practising sanctity according to the condition of each one, because great is the number of those who either never think about the next life or quite neglect the salvation of their souls. There are in fact those who absorbed by business, think of nothing else, but accumulating money, whilst their spirit remains miserably void; others on the contrary, being absolutely given up to satisfying their passions, fall so low that they become slow and incapable of appreciating what is beyond the senses; others give themselves up to political life to such an extent, that whilst they are busy about public affairs they entirely forget themselves. Venerable Brethren, for this reason, following the example of de Sales endeavor to make the faithful understand that sanctity of life is not the privilege of a few, to the exclusion of others, that everyone is called to it, that it represents an obligation for everyone and that to acquire virtue, although not an easy task—is a task which has, however, in itself a deserved compensation in the consolation of the soul and the accompanying comforts of every kind—is rendered possible for everyone with the help of divine grace which is denied to no one. And in particular propose to the faithful the imitation of the meekness of Francis because will not this virtue which so well recalls and expresses the meekness of Jesus Christ and has such power of binding souls, conduce easily should it spread among men, to compose public and private divergencies? Is it not to be hoped that through the practice of this virtue, which reason can be considered the external ornament of divine charity, perfect peace and concord may reign in family and society? And to this apostolate of ecclesiastics and laity, will not a powerful force be added for the improvement of society, when it is conducted with sweetness? You see therefore how important it is that the faithful direct their minds towards the saintly examples of Francis, to be edified by them and hold his teachings as a rule of life. To this effect it can hardly be imagined what help can result from the books and pamphlets mentioned should they be largely distributed among the people, because such writings, easy and agreeable to read, will inspire love of true and solid piety in the souls of the faithful, a love which ecclesiastics will succeed in cultivating with best results by assimilating the doctrine of de Sales and imitating his sweet eloquence. For this purpose, Venerable Brethren it is said that Our Predecessor Clement VIII. had already preannounced what admirable help the words and writings of Francis would be for the faithful. In fact that Pontiff, surrounded by Cardinals and other learned personages, having examined the perfect of the sacred science of de Sales raised him to the episcopal dignity and felt so much admiration for him that he embraced him with great affection and addressed him thus: 'Go, oh Son and drink the water of thy cistern, send over the overflow of thy well' (Proverbs v. 15-16). The method held by Francis in his sermons consisted in the demonstration of interior spirit and of virtue, as being derived from the Sacred Scriptures and from the Fathers and receiving thus not only the benefit of a sacred theological doctrine, but the sweetness of charity, was rendered still more agreeable and persuasive. No wonder therefore if owing to his work, so great a number of heretics returned to the Church and if following his guidance so many faithful during these last three centuries attained to a high degree of perfection.

PATRON OF CATHOLIC WRITERS

"But We wish that from these solemn recurrences, the greatest advantage should be gained by those Catholics who by the publication of newspapers and other writings illustrate, promote and defend Christian doctrine. It is necessary that they should, in their dissertations imitate and maintain that charity united with moderation and vigor special to Francis. He in fact, shows them clearly by his example the conduct that should be held; that before anything else they should endeavor, with extreme diligence and as much as is in their power to possess the Catholic doctrine; they should beware of sinning against truth and not even for fear of offending opponents, lessen or dissimulate it. They should attend to the form and elegance of speech and strive to express thoughts clearly and with ornate language so that their readers be interested and enjoy truth the more. And should it be necessary to fight adversaries they should confute errors and resist the wiles of perverse people, but in a way showing they are inspired by rectitude and especially by charity. As it seems that Francis de Sales has not been upheld as a Patron of the aforesaid Catholic writers, We seize this happy occasion, in full wisdom and with

mature deliberation, by Our Apostolic authority to give out, confirm and declare with the Encyclical, S. Francis de Sales, Bishop of Geneva and Doctor of the Church, in a public and solemn document of this Apostolic See, to be the heavenly Patron of all those writers."

"Now, Venerable Brethren, for the success of these solemn centenaries, and to render them more splendid and fruitful, your faithful should not miss following any pious impulse and should honor with due veneration this great luminary of the Church through whose intercession the souls being purified from the consequences of sin and fortified at the Divine Table may be led, both with force and sweetness, to acquire sanctity in a short time. See to it that in your episcopal cities, in every parish of your dioceses, during this year until December 28, triduum or novenas of sacred functions may be celebrated and sermons preached, because it is of the utmost importance that the people should be well instructed about all those truths which under the guidance of de Sales, raise their spiritual life to a higher level. Equally zealous should you be to commemorate in any way which seems opportune to you the good works done by the saintly Bishop. Meanwhile, for the good of souls, We open the treasury of holy indulgences, conferred to us by God and We grant to all those who piously assist at the functions mentioned an indulgence of Seven years and Seven quarantines every day and last day, or on any other day they choose, a plenary indulgence to be gained on the usual conditions. But wishing to give a personal token of Our affection, in the Monastery of the Visitation of Annecy, where de Sales rests—and before whose remains We have on a former occasion celebrated Mass with immense spiritual joy—in that of Treviso where his heart is kept, in the other houses of the Religious of the Visitation We grant that during the monthly functions which these will celebrate this year in thanksgiving and more, but equally for this year only, on the 28th of December, all those who visit in the usual way their Churches and approach Confession and Holy Communion praying according to Our intention will gain equally the Plenary Indulgence.

"And you, Venerable Brethren, you must warmly exhort the faithful you have in your care to pray for us to the Holy Doctor. O God, grant, as He wished us to take up the government of His Church, in such difficult times that with the protection of the Saint, who had for the Apostolic See a marked love and reverence and who defended admirably its rights and its authority in the 'Controversies' it may happily come that as many as are far from the laws and the charity of Christ, shall all return to the fields of eternal life, embrace one another in unity and in the kiss of peace. Most while as a pledge of eternal gifts and of Our paternal benevolence We impart the Apostolic Blessing to you, Venerable Brethren and to all the clergy and people committed to your care.

"Given in Rome at St. Peter's, on January 26 in the year 1923 the first of our Pontificate.
"PIUS P. P. XI."

SIXTY-YEAR JUBILEE OF REV. L. E. CHERRIER, C. S. B.

To have lived to spend sixty years in the holy priesthood of God is experienced by but few priests. One of the oldest priests, if not the oldest, in Canada will have the great joy of such an anniversary on Sunday, March 25.

Rev. L. E. Cherrier, C. S. B., was born at Dundas, Ontario, on Oct. 29, 1864, and it is a singular coincidence that he is spending the evening of his life within a short distance of where he played as a boy over eighty years ago. Father Cherrier entered St. Michael's College, Toronto, where he completed his studies and, in 1883, was ordained priest by Archbishop Lynch.

In 1869 in company with the late Prof. Donald O'Brien, for many years organist at St. Mary's Cathedral in Hamilton, visited France and Rome. It was at this time His Holiness Pius IX. was reigning, and the outbreaks previous to the Garibaldians taking possession of Rome compelled all visitors to leave the Holy City.

Returning to Toronto, Father Cherrier was attached to the Owen Sound Mission of the Basilian Fathers, where he labored with Father Granotier until the year 1876. Being recalled to the College, Father Cherrier remained at St. Michael's for over thirty years, teaching students and acting as chaplain to the various Toronto institutions.

On the invitation of the late Bishop McEvoy, afterwards Archbishop of Toronto, Father Cherrier took up the duties of parish priest at Port Lambton and other towns in the London diocese, and in 1907 he was appointed chaplain at the House of Providence in Dundas.

It was intended by Father Cherrier's friends in Dundas to have a celebration to fittingly commemorate the unique occasion of a sixty-year jubilee and to present the venerable jubilarian with the Papal Blessing of His Holiness Pope Pius XI., recently received from Rome but on account of the date of the anniversary falling during Holy Week and the fact that Father

Cherrier is in very feeble health, he expressed a desire to have no public celebration. Father Cherrier merely asks that on that day all his friends and well wishers join in rendering thanks to Almighty God for His mercy in permitting one of His servants the great joy and privilege of laboring in His service for such a long period.

WEEKLY CALENDAR

Sunday, March 18.—St. Cyril of Jerusalem was Bishop of Jerusalem at the time Julian the Apostate tried to rebuild the Temple of Solomon. The saint protested and their work they were prevented by flames which issued from the earth. The attempt was repeated several times but always failed. Cyril was noted as a teacher. He was present at the second General Council of Constantinople and died in 386.

Monday, March 19.—St. Joseph, the spouse of the Blessed Virgin, foster father of Our Lord and patron of the Universal Church. Tuesday, March 20.—St. Wulfstan, Archbishop, renounced his place at the Court of King Clotaire to give his life to God. After being elected Archbishop of Sens he gave up his see to become a missionary to Friesland. After converting thousands he died in 720.

Wednesday, March 21.—St. Benedict, Abbot, when a young boy was sent to Rome to attend the Public schools. Terrified by the licentiousness of the students he fled to the mountains of Subiaco where he established twelve monasteries. Later he founded the monastery of Monte Casino where he devoted his time to the writing of his celebrated rule. He died there in 543.

Thursday, March 22.—St. Catherine of Sweden, virgin, was the daughter of Ulpho, Prince of Nerica and of St. Bridget. When she was given in marriage to a nobleman named Ergard she persuaded him to join her in a vow of chastity. She died as Abbess of Vadstena in 1381.

Friday, March 23.—St. Victor and other martyrs. St. Victorinus was Procurator at Carthage under the Arian King Huneric. He and many others were put to death after cruel tortures because they refused to give up the faith.

Saturday, March 24.—St. Simon, infant martyr, was killed by the Jews in the city of Trent in 1472 during the Passover. They threw his body into the river but it was discovered and the crime punished.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A "FORD" WANTED

Our friend Henry never perhaps realized that among other things he was producing the "missionary carry-all." Who could think of any other title for the following letter than the one with which we have headed it?

January, 18, 1923.
To the Catholic Church Extension Society of Canada, Toronto.

Very Reverend and Dear Father, On the beginning of the month of September last I was appointed a missionary priest of the four districts of D—, C—, L—, S— and intermediate points of the Province of Saskatchewan. At the end of the same month I took charge of them.

Geographically these districts stretch over seven municipalities north of Regina. The first two mentioned missions extend along the C. N. R. line about 65 miles, including A— district.

The first mission is D—, where divine service was held more or less regularly in the past. About fifteen families of Irish, German and French nationalities reside there. They have no church. Service takes place in the schoolroom or in a private house. Attendance at Mass and Sacraments is not very large or very regular. The Catholics are an insignificant minority among Protestants of different denominations, the children attend the public schools without receiving any religious instructions or impressions. Even their parents, who came to this country as children and were brought up practically without any instruction whatever, kept the religious customs but not the solid religious knowledge their parents brought from the old country. Mixed marriages, including Protestant or irreligious education of the children, are the deplorable consequences.

C—, the second of my missions, is 27 miles north from D—. A little prairie church was built here some years ago. When I visited this mission for the second time one of the Catholic farmers gave me an opportunity to see a number of the parishioners in their homes. Six I was able to visit almost fifty families. The full number of Catholics of this mission, Germans, Irish, some French and Belgians, may amount to sixty or even more families. This mission was visited years ago regularly on account of the great number of Catholics. But here, too, the necessity of visiting the families in their homes, inviting them to constant attendance at Mass is still urgent. One Sunday every month is given by the priest to this locality. Religious instruction for the children on Saturday, holy Mass, sermons in German and English language are given on this occasion.

The two remaining missions are situated on the C. P. R. line, C— branch, stretching from P— to the northern limit of the Diocese, a distance of forty miles.

(1) L—. Three miles from the depot you find a nice little church, which was built by a Catholic man from the United States, twenty years ago. More than twenty families belonging to this church were visited before the winter time, but besides those there will be almost the same number to be visited when summer time will make the roads passable. Also the Catholics of the C. P. R. station, S—, belong to this mission.

(2) The next mission is S—. Here, six miles from the station, on the Prairie "in the hills" a church was built five or six years ago for the Catholics of S—, L—, A— and R—. To mention only the C. P. R. stations. This mission was formerly visited occasionally, mostly on week days. On account of the long distance from the church, the bad roads and other unfortunate conditions, a great many of the Catholics residing in the district became strangers to their Church. An intensive work especially in visiting them at their homes has to be done to regain them to the practice of the faith of their fathers. I stayed in this mission during the Christmas holidays to prepare eight children of ten to thirteen years for first Holy Communion. Many of the grown-up people profited by the presence of the priest and received the sacraments; nearly eighty Holy Communion were distributed. In the beginning of the month of November one of the farmers took me along in his car. So I was able to visit fifteen families, finding most of them in very bad condition materially as well as spiritually. On account of the snowy blockade it was impossible for me to see the remaining members of this Mission. As soon as the roads will be in good condition I will resume this work.

Now you may ask me, why I am writing all this to you? As a Society highly interested in the standing of the Catholic faith in Western Canada, you are entitled to know the missionary work. But this is not the only reason for my writing.

By different reports you are certainly acquainted with the hard conditions of the missionary work in this country. If we want to regain the lost of former times or to keep, at least, the number of Catholics of today in the Church, we urgently need the means to come personally in contact with each family. Therefore I make the confident request to your Society to supply me with means of procuring an automobile. Considering the unfavorable farming condition of this province I dare not count upon any contribution for this purpose from my people. As a man of forty-five years I would not have made this request, if I was not fully convinced of the necessity of this travelling means to fulfill the work entrusted to me.

Hoping to receive a favorable answer from your Society, I remain, Respectfully yours,

C. A. K.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

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CATHOLIC WRITERS

HEAR A DISCUSSION ON IMMORAL LITERATURE

One of the most important and largely attended meetings of the Catholic Writers' Guild was held at the Catholic Club, New York. "Censorship" was the subject of discussion. Arthur Benington, President of the Writers' Guild presided and the chief speaker was John S. Sumner, Secretary of the Society for the Suppression of Vice, who made a strong plea for censorship and blamed the press for its attitude toward obscene and salacious literature and its hostile stand against the activities of the Society of which he is secretary.

"Whenever the society takes action against obscene publications," he said, "almost all the newspapers at once set up a loud noise, beat the tom-toms and rally their forces against us. But we are upheld by many who are not bigots, nor Puritans, nor reformers, but are themselves writers, and who know the effect such books have upon young people and morals."

"The trouble in New York is that among publishers we have some scavengers, fellows who hang around the back doors of the reputable publishers and grab what they throw out. The only solution is for the writers to refrain from writing such books, the book-sellers from handling them, and the publishers from issuing them."

"If they do not, the publishers might be forced to do business under licenses, as dealers in potential mental poisons, just as druggists must be licensed. Otherwise, excess leads to prohibition."

The Rev. James E. Gillis, C. S. P. added weight to Mr. Sumner's

plea, and said that unless something were done to stem the flood of immoral and indecent literature with which the country is being cursed at the present time the day will come when the State will have to imitate the Catholic Church and establish an Index of Forbidden Books.

Others who discussed the subject were: Justice John T. Freschi, Miss Elizabeth Marbury, the Rev. John J. Wynne, S. J. and Dr. John T. Nicholson, and Peter McAllister who read a paper prepared by Martin Conboy, who was prevented by illness from attending the meeting.

JESUIT SCIENTISTS

Among the recent visitors to India was the Rev. Jose Algue, S. J., director of the Manila Central Observatory and distinguished as the inventor of the famous barocyclometer by which storms may be foretold not only in the Philippines but throughout the whole Orient.

Father Algue was at Goa for the exposition of the body of St. Francis Xavier and has visited several other important Indian cities. The Central Observatory of Manila, which he directs has, in different parts of the island, 117 stations and includes a seismic division, a meteorological division and an astronomical division. These three divisions are directed respectively by the Jesuit Fathers Maso, Coronas and Comellas. There are 176 people employed as calculators and observers by the Central Observatory and its branches.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. A., China Mission College, Almonte, Ontario.

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